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**[0:00:08]**

BRUCE FETZER: Well, Tom, in this session we're actually going to go through John's integrated view of science and spirituality, and what you've done is you very carefully laid out a progression of John's writings, and you can see how consistent they are and integrated they are, uh, when he actually talks about, uh, his view of science and spirituality, going from his major speech on *This I Believe* to the Foundation Preamble to his remarks at the Global Gathering, uh, and then to, uh, his, his, uh, Founder Statement. So there's a consistent theme through all of this.

Um, I would like to start with a question about, um, uh, how you see, uh, John approaching this.

**[0:00:58]**

TOM BEAVER: Well, we've, um, we've hit on it on and off all the way through, pretty much. So, we set ourselves up to really be able to just sort of hit it one more time here. But there are a lot of quotes, over time, because John wrote about science incessantly, over and over and over again. And I've got pages of quotes here and I've picked out a few, I hope, of the better statements.

But John, um, as we have said, comes out of this notion, going back to the Masons, going back to Nikola Tesla, where science and spirituality are like two pillars of one arch. They are two ends of one spectrum. They're not two separate things, two pillars stand up with no connection between the two, as two separate world views, maybe that respect each other or maybe that can coexist with each other, but that actually there is a unity, a wholeness here, and the image is more of an arch with pure science and pure spirituality maybe as the ends of the arch, you know. But still it's one arch, and it's actually a continuum.

**[0:02:19]**

So you can be anywhere on this arch and you're some combination of science and spirituality, and in that sense they're really just the same thing. But the scientific end is the more exoteric view of the search for truth, the spiritual end is the more esoteric, uh, end of the search for truth, but the arch is the arch of the search for truth. So, um, what looks like your one place on the spectrum, it may look like it's really a different place as time goes on, because, for one thing, science will keep progressing up over that arch, towards the spiritual side. That's the march of Western science, it's the march of Western civilization, it's the march of Western philosophy, it's the march of the liberal arts and sciences of the Masonic tradition, where things that seem like they're magic, and on this extreme one side, really, science just creeps over and, um, the math covers more and more of it as time goes on.

**[0:03:27]**

And John would expect—John saw that as the way the universe works, and there's no reason to expect that that marching of, uh, math over to make what's unknown more and more known in a scientific sense, there's no reason to think that's not going to progress indefinitely. I mean, that's the world view. That was certainly John's world view.

And, um, I was an engineer. Uh, my bachelor's degree was in engineering, as is yours, so it's our world view too. It matches for us. So for us it's like, well, yes, that's how it goes. And we have also experienced, throughout our life, how difficult it is for a lot of people to grasp that world view.

**[0:04:14]**

BRUCE FETZER: Yeah. Many people see them as separate, and at odds with each other—

TOM BEAVER: Yes.

BRUCE FETZER: —as opposed to complementary, as John talked about, the mutuality of purpose.

TOM BEAVER: Yes, at battle with each other. At war with each other, instead of being one spectrum.

BRUCE FETZER: But that's often a view expressed by fundamentalism, you know.

TOM BEAVER: Oh, which is about, what, 40 percent of America, give or take the poll, depending on what questions the poll is asking. But it's certainly a good section, a good segment of the American population. So sometimes we—sometimes it seems like we're moving backwards on that progressive spectrum, that science is losing ground, so, you know. Um, but John's view is that, in the end, it's all one search for truth, and, uh, there's no difference between the two except for, uh, the approach. One is a more inward approach. One is a more outward approach.

**[0:05:11]**

BRUCE FETZER: Well, you put together a huge body of material here, uh, where John talks about, you know, the role, uh, the purpose, the priority of, uh, of science. And so I'll let you just draw on some select quotes here, uh, to paint a picture for us.

TOM BEAVER: Yeah. The earliest one I have, uh, goes back to 1964, uh, John's first genealogy book, *One Man's Family*, and the, uh, chapter, again, Chapter 19, "Truth and Consequences." One quote John has in there says, "Some have said, in the past, that this philosophy is embedded in the spiritual. Presently some venture to scientifically refer to it as the cosmic. In the future, when science and religion have an understanding about the wholeness of the universe, it will be called the power of God." So what John is pointing to is this notion that there's a wholeness at play here, and science and spirituality are both just on the spectrum of that wholeness, um, somewhere, and the whole thing, he says, is called the power of God.

**[0:06:30]**

Then in '73, John's, uh, preamble to the John E. Fetzer Foundation, when he declared that the Foundation would support parapsychology, uh, in the '70s, uh, he has a paragraph in this preamble. First of all, a lot of this preamble is based on the writings of Baird Spalding and the, um, *Life and Teachings of the Masters of the Far East*. So he quotes, uh, Spalding quite a bit in this preamble, and here's a quote that actually he is quoting Spalding as saying, "Through scientific investigation in recent years, it has been discovered that there is a Universal Force"—capital U, capital F, Universal Force—"which is also termed Universal Energy"—capital U, capital F

E—"a primal energy pervading the entire universe and filling infinite space." So, uh, Spalding is an influence there on this view, uh, of science that John had, as we've known.

**[0:07:37]**

In 1967, John wrote *This I Believe*, or he gave it as a speech, and he has a very telling paragraph that actually carries through all the way to the end of his life. John said, "In the New Age that immediately—that lies immediately ahead, through electronic instruments, direct communication between persons on the Earth plane and those of the higher planes will become commonplace. This will solve forever the efficacy of the reality of life and other vibratory forms, and the entirety of the human soul—no, and the eternity of the human soul." So it paints just this picture we're talking about.

**[0:08:23]**

BRUCE FETZER: Well, let's—I want to follow up on that, because that's a core quote of John's cosmology, all the way back into the '60s now. This emanates, actually, from his search. You know, recall when he, um, uh, visited very gifted mediums and, uh, psychics as well. That's when he actually became convinced, uh, that there is this, uh, the existence of these more subtle planes.

TOM BEAVER: Yeah. And the, um, uh, existence of, uh, the possibility of communication, and the fact that there is communication between the other two. But, um, it—and it doesn't necessarily take a medium or a psychic or a clairvoyant or channeler to do it, that people's subconscious could be trained to do it.

**[0:09:20]**

But he's pointing here to electronic instruments that can eventually be developed to do that communication, and that's part of what he was—uh, the channelings were saying would come through the Fetzer Foundation, instruments pertaining to the human aura, pertaining to the energy field, and also, then, pertaining to using that energy to communicate between the physical plane and—what did he call it, the more subtle planes or the higher planes. He called them the higher planes.

So, uh, yeah, it comes through the channelings in the '80s, but it goes back—he writes about it here in *This I Believe* in a very clear-cut manner. And in 1989, when he's calling for the

lab, the lab, the lab to be set up at the Institute, it goes back to this electronic instruments, direct communication between persons on the Earth plane and those of the higher planes. It goes right back to that. So it was certainly part of John's world view.

**[0:10:27]**

Then, uh, the same philosophy, um, is, uh, is, um, elaborated upon in *America's Agony*, in 1971, and, um, a few quotes from that. First of all, um, he says, John says, "For endless ages, the central sun of our universe and the suns of universes without end have absorbed out of the complex cosmos this throbbing, pulsating, harmonious emanation of electronic energy, from this original spheroidal solar nucleus." So John is portraying, uh, the deity as a central sun, with throbbing, pulsating, harmonious emanation of electronic energy. So he's painting a picture where, uh, the deity itself, uh, um, projects itself by, um, radiation. So that certainly fits this image of higher and higher forms of energy, higher and higher forms of radiation, higher and higher forms that become what we call spiritual, but that they're just, uh, subtle, higher planes of existence at higher and more subtle, uh, energy levels.

**[0:11:52]**

And then John very clearly says, the center of the universe, he calls "the Cause of all Creation"—capital C, Cause, capital C, Creation—"the Universal Mind"—capital U, capital M—"the Supreme Principle"—capital S, capital P—"the Primal Cause"—capital P, capital C—"the Cosmic Field"—both capitalized—"the Divine Spirit"—both capitalized—"Infinite Intelligence"—both capitalized—"God, the Father." So he's laying out specifically what he thinks the central sun is. It is the deity, and the notion is sort of a deistic notion, really, as deity being an energy source, the ultimate energy source, including of Infinite Intelligence and Divine Spirit.

**[0:12:48]**

BRUCE FETZER: And regardless of how someone actually, uh, phrases it or calls it, he's also talking about it all being one, so there's a unifying principle here too.

TOM BEAVER: Then he alludes back to the subconscious mind thing, when he says, "Einstein, Edison, and Tesla, to name only a few recent day scientists, freely admitted to inspired ideas through the subconscious mind. Some space scientists feel the presence of silent partners, as did Captain Edgar D. Mitchell, the Apollo 14 astronaut." Edgar Horice [ph] only

passed away, a good friend of ours. "Mitchell says, 'I think of the universe as an ordered place with an intelligent, motivating force, synonymous with infinite wisdom and perfect altruism.'"

Um, another quote from Spalding, uh—maybe I read this one before. I think I may have read this one already, but forgive me if I've already this exact one or if it's just very similar.

**[0:13:56]**

BRUCE FETZER: Well, but, what's interesting is that, um, in a concept like that, he's combining virtue with information, and so, again, he's not, um, talking about a separate or objective element. He's talking about it being integrated.

TOM BEAVER: Well, that's right. That it's one spectrum. Yes, absolutely, that it's one spectrum.

Okay. Now let's move to the '80s, uh, where John really gets down to business in talking about the Institute and talking about spirituality and science, in several talks, several writings, uh, several quotes that he gives.

In 1986, uh, he gave a talk with Jan Anderson, the communications director at the Institute, she called it—named it "A Talk with John Fetzer," and, uh, quite a few questions and answers.

**[0:14:55]**

But one thing John says was—here's the question from Jan. "What does all this have to do with merging science and religion and spirituality?" So what does the Fetzer Institute have to do with these? And John says, "I think one of the ultimate goals of the Foundation is just exactly that, the merging of science with what I prefer to call Infinite Energy"—capital I, capital E"—where we're trying to find other words that will include this concept.

And then Jan goes on to ask, "If you could communicate just one idea to everyone in the world, what would it be?" Fetzer: "Love is the core energy that rules everything. It is the force field out of the electronic energy of creation. Love is the one ingredient that holds us all together." So again, he's talking of Love, capital L, Love as a form of energy, the core energy that rules everything and holds us all together.

**[0:16:10]**

BRUCE FETZER: But it's all integrated too, so he is talking about the direct connection between the source and the subconscious. It's not something that's outside. It's something that's inside and all around.

TOM BEAVER: Right. Right, because this picture he painted, of that radiation, that radiating spirit, um, that the body is a transistor radio and the subconscious mind can be tuned to receive this energy, and then, uh, transform it down into the physical world. And then the conscious mind's job is to tell the subconscious mind do this, do that, do this, but it's the conscious mind that's the connector between the spiritual and the physical. So it's through this above and below, using the subconscious mind as the intermediary. That's the process.

**[0:17:12]**

Okay, then. Let's see. In 1988, at the World Conference here in Kalamazoo, Michigan, that, um, John, uh, spoke, gave the closing remarks at, uh, very short quote there is, "The Foundation's eventual intent is to integrate the scientific process with spiritual mindfulness." So that's a very simple statement but very powerful. The integration of—you're talking about integrating both, the integration of the scientific process with spiritual mindfulness. So, in John's mind, there is a holistic point of view here where there are—uh, the mission of the Fetzer Institute is to promote their integration into one wholeness.

**[0:18:07]**

BRUCE FETZER: And read the next sentence, because that's also very important.

TOM BEAVER: Uh, okay. "We must recognize that both viewpoints have the right to exist where there is a mutuality of purpose." So the important part there is the mutuality of purpose. Both have, as their purpose, the search for truth. That's the mutuality of purpose. The purpose is the search for truth. So they both have the right to exist. They're both two approaches to the same, um, uh, quest, really, the quest for truth.

BRUCE FETZER: Said a different way and phrased as a question, he actually didn't see this as either/or. He saw it as a non-dual, right?

TOM BEAVER: Non-dual. Not even by the end.

**[0:18:58]**

BRUCE FETZER: So talk about that. Talk about the difference between separation versus integration, or dual versus non-dual, and how could you think of different ways of knowing as being complementary?

TOM BEAVER: Well, um, it's a world view. So if a person doesn't understand science, I guess, it's very difficult to incorporate science into the world view. If a person does have an understanding of science, even if it's as a lay, at a lay level, which I would consider mine to be, then, uh, you—a person can picture this holistic, um, universe with, uh, a spectrum of different energy frequencies, uh, coarse energy, more subtle energies, but it's one spectrum of energy. So you can call the coarser side scientific. You can call the finer aspect of it spiritual. Those are just words. But the wholeness is it's all a spectrum of energy, and really, you've got to have all different spectrums or you don't have a spectrum of energy. So it's one spectrum of energy, and the span of it is essential, or you don't have the whole thing, if you don't have the span.

**[0:20:33]**

So, you know, and this picture that science is expanding all the time in the sense that science is encroaching—increasingly encroaching into the areas that have been considered magic or the world of religion in the sense of being something completely separate from the world we, um, live every day. And that's the dual thing. Like at death you go into this other place, and you never come back, and there's no communication between the two. Uh, and the other picture is life is a spectrum, it's a wholeness, and there are different aspects of it, but life, even a person's life, is one spectrum, is one continuing thing. So just different world views, I guess.

But, um, if you have this holistic world view that includes science and spirituality, you can do a lot with that. You can do a lot with that world view. And, um, scientific progress over the centuries has been largely by scientists who have had this holistic, whole view, because it allows them to go exploring into these frontier regions. You have to have this—

**[0:22:04]**

BRUCE FETZER: They're not bound by convention. They're open to intuition, to, you know, multiple forms.



You know, it's interesting, because you've selected many, many, many quotes here, because John prolifically about, you know, the importance of science and integration with spirit. Why don't you share some more select, um, readings here, because, uh, let's just paint the whole picture.

TOM BEAVER: Sure. Um, 1988, John wrote, in Kalamazoo's *Encore* magazine, or he was, um, quoted—so he was interviewed and it was the quote by him. The title of the article is "John Fetzer: 20/20 Visionary." So *Encore* magazine, March 1988, John says, "I think the universe is teeming with all kinds of energies that are waiting to be discovered and to be used in personal and global healing." So teeming with energies implies physical energy and spiritual energy. Personal and global healing implies spiritual energy. But he includes them under one word, energies. Not two different things, but different points on the spectrum of energy.

**[0:23:28]**

BRUCE FETZER: He didn't separate them.

TOM BEAVER: Right. Uh, he wrote to his board in 1989, in October, "Thoughts on Research," a paper called "Thoughts on Research." And, um, in there he has, uh, this one interesting quote. Uh, "If you look into the mystical side of physics"—well, so what's the mystical side of physics? But he says "if you look into the mystical side of physics you will see that science, perhaps unknowingly, is teaching the path of the Kundalini, of the chakras, of the aura, you know, the Tree of Good and Evil, and of the Tree of Knowledge and Light."

**[0:24:14]**

So he is saying that if you look into the mystical side of it, you'll see that science and mysticism are doing the same thing. They're both looking for ultimate truth. And, uh, this spiritual journey, this spiral of energies up through the body chakras and then up into higher regions, it's a matter of, um, faith on John's part that science will eventually be able to study that, and there will be instrumentation and theory that will, um, uh, allow the study of that journey, as a scientific journey, not at a magical journey but as a scientific journey.

John says, "In the old pseudoscience is great wisdom that is yet to be unfolded and understood. I believe this understanding will precipitate the consciousness of oneness, with a creative intelligence in which we are all a part. How that is developed and how that is

understood and how that is presented should be a Foundation endeavor." So he's proclaiming that the Foundation endeavor is to, uh, study the integration of the mystical with the scientific, as one study.

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BRUCE FETZER: And look for the evidence from the alchemists, the mystics, you know, the wisdom traditions, and study those and look at its impact.

TOM BEAVER: Yeah, absolutely.

Okay. Later in the same paper, John says, "In the laboratory, unbiased truth can be pursued." So John is not only pushing for the laboratory because he's been told through the channelings that, um, mystical scientists will, uh, produce instrumentation, but John is giving this as a general principle that in the laboratory, unbiased truth can be pursued. So the laboratory is the image that John wants to promote here, and laboratory implies the search for ultimate truth, but it's a progressive search that never ends, continues on and on. You hypothesize, you test, you take the results, you re-hypothesize, you retest, but you're going through a scientific process. You're not being dogmatic about knowing what the truth is and declaring that, or trying to prove what you declare that you already know to begin with, but it's a search for increasingly, uh, higher levels of truth, that never ends. It's an ongoing search. "Laboratory" implies this unbiased, scientific approach to the pursuit of truth.

BRUCE FETZER: To move past the constraints of a, maybe a belief system.

TOM BEAVER: Right.

**[0:27:33]**

BRUCE FETZER: But the next sentence is also equally important because he directly addresses the audience here.

TOM BEAVER: Okay. He says, "We must search out one avenue, one area, in the beginning, then let the ripple effect have its way to move the energy into the scientific community." So he's saying pick something and let's, uh, start applying it here, and, um, take the results of that and expand it into other areas.

BRUCE FETZER: As a strategy of change, though, uh, to target the scientific communities as a primary audience.

TOM BEAVER: Yeah. Absolutely.

In October of 1989, he wrote, uh, an article in *New Frontier* magazine, called "May the Force Be With You," and he wrote several things about science in that, uh, article. He says, um, "My interest in consciousness was spawned by an early influence from Baird Spalding, a mining engineer, who wrote about his experiences with the great Himalayan masters around the turn of the century." So he tips his hat to Baird Spalding and, uh, the, uh, volumes of the teachings of the masters of the Far East. So, um, we kind of overlooked Spalding, really, as an influence, but for John it was a very, uh, crucial influence.

He said, um, "I started seeing the link between engineering and spiritual philosophies and began a lifetime search." So there you have it.

**[0:29:10]**

Then he says, "As a young engineer, I was examining all kinds of electrical energies in the early stages of radio. Nikola Tesla wrote our research bible." And then he goes to say something similar here. "As I experimented and studied Tesla's work, I recognized that there were energy waveforms in every part of the physical world and I began to wonder if there were other more subtle waveforms that we couldn't see, or as yet measure in any scientific way. Tesla's experiments and their implications about paranormal energy presented a new dimension of thought."

And then, uh, in another paragraph he says, "I feel we are on the threshold of a new order, where people will be seeking enlightened change. This will come about with the infusion of spirituality into science." So he declares it. "The Foundation's eventual intent is to integrate the scientific process with spiritual mindfulness," and again he says, "we must recognize that both viewpoints have the right to exist where there is a mutuality of purpose."

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And finally, let's see. He says, "A fundamental key to all this is to conduct this search with a proper line of scientific investigations." So scientific investigation is what he, um, is challenging the Foundation to do. That's the way to do it. "We are not only redefining the scientific process, we are also experimenting with it. From studies in advanced physics, we know that the experimenter becomes part of the energy circuit that is being studied." And in

the latest quantum physics experiments, philosophies of David Bohm, include that. You can't, um, you can't pretend that the scientist is not—is the impartial god-like observer of the experiment. The scientist is in the experiment, and, um, consciousness is part of the whole deal.

**[0:31:26]**

And finally, as he says, "As electrical energies power radio and television, so do the energies of the body, mind, and spirit power the individual." So he's equating electrical energy with the energy of spirit, and, uh, you can't say it more directly than that, if you ask me.

Finally, a couple of things from his Founder's Statement, October 1989. John says, "Let me tell you what the Foundation is not. The Foundation is not here to duplicate that which is being done by others. This cannot be overemphasized." So John is interested in research, and a different kind of research, you know, period. That's what he is already doing. That's what he's been writing about since the '60s, and he's still writing about it in the last year of his life.

**[0:32:33]**

Now, it isn't easy to do. I mean, this is a difficult, um, process here, as we've learned, and essential is to have people on board not just as the scientist but you need people involved who catch this world view, you know, that science and spirituality are two aspects of the same stream. And that world view is important to carry forward. Not everybody involved is going to be a scientist. You know, you can have accountants and managers and assistants, you name it. But this world view is the world view that carries things along, and allows scientists to do their work, honors them for what they're doing, recognizes the results that they're getting.

**[0:33:23]**

BRUCE FETZER: But you see a lot of complementary aspects in all of his writings related to this statement, because he talks about the awakened scientist, the intuitive scientist, um, uh, the curious, uh, scientist, uh, and the one that's daring, the one that, you know, is really pushing the frontiers. As a counterpart, you talk about the spiritual searcher who is testing the spirits, who is discarding what doesn't work, moves on to the next thing, and then also has a continuous path of learning. May never get stuck. May never stop. It's not static and stagnant. And so you see the methodology of science actually being a spiritual practice, and you see the

wisdom of spirituality, uh, being an informative component of the type of science he's talking about.

**[0:34:20]**

TOM BEAVER: Right. You take a scientific approach to spirituality, which means you see what works for you, you see what works inside, you see what takes you upward, see what takes you in this upward spiral, see what gives you experiences that you're looking for. You discard what doesn't. You move ahead with what does. You try new things. You see what works and what doesn't work. So that's the scientific approach, where you're hypothesizing, you're experimenting, re-hypothesizing, re-experimenting, and onward it goes, you know.

Questions have been asked of the Dalai Lama. Uh, what if you got a different result? Right? There have been recent questions. I'm trying to think exactly what he was asked. Um, what if—and to the Pope as well. What if you got a different results? Would you change the religion? Would you tweak the religion? And both of them have said, "Yes, you know, of course. How could we say we wouldn't? You have to."

Through my own guru, many times, people will say, "What about this? What about this? What about this?" and he'll say, "You know, you can try anything you want, and if it works better than what we're doing, let me know. Let me know if it's working better. I'd like to know, you know. Maybe I'll try it too."

**[0:35:43]**

BRUCE FETZER: So he comes back to this idea again of integration of science and spirituality in his Founder's Statement. Uh, you have a lot of great quotes here, and so if you could touch on some of those.

TOM BEAVER: Well, um, one thing he says in, um, First Principles, is, uh, "I must tell you that I was greatly fortified when I read the following quote from Einstein." Now, whether this is a legitimate quote from Einstein—there's infamy around things Einstein said. He said this, he said this, and a lot of the things that are attributed to him, he didn't say. But John is, uh, affirming here that he thinks Einstein said it, and that it resonates with John. So what John is really saying is, here's a statement that resonates with him.

BRUCE FETZER: Right.

TOM BEAVER: "I was greatly fortified when I read the following quote from Einstein. 'The most beautiful and most profound emotion we can experience is the mystical. It is the source of all true science.'" So John is saying, in his view, the source of all true science is the mystical search. So same thing.

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Then he's got a section in—the middle section of his white paper, of the Founder's Statement, that's called "The Immediate Goal," and one of the things in "The Immediate Goal" he said was, "To be specific, our immediate goal is to develop our educational institution and establish our in-house laboratory." He said that many, many times, and I'll tell you, I'll give this a couple more times, in 1989, more quotes regarding the lab. On March 3rd and 4th, 1989, John E. Fetzer Foundation board opening remarks, John says, "the other thing that comes right with that, in tandem, is to establish our own lab and begin this research as I have asked for, and get it going, and find a director of research." He's expressing an urgency here.

**[0:38:02]**

And then, uh, in September of that year, uh, John says, "To be specific, our immediate goal is to develop our educational institution and establish our in-house laboratory," the same thing again, in September. So, uh, you know, and as we know, Bruce, as long as John was alive, uh, in these years in the '80s, when there was a lot of money in the Institute, when the businesses and the Tigers had been sold, and the Institute was inflated with substantial funds, \$100 million-plus of funds, from 90 to 100 percent of the program budget, each year, was spent on science. So what John was spending the money on, until—you know, from '82 to '91, the years that there was a lot of money and he was President—

BRUCE FETZER: Well, it's about '89 or so.

TOM BEAVER: Okay. Uh, 90-plus percent of the program budget was on science every year. So John, uh, said a lot of things about it, but he certainly voted, uh, with his pocketbook as well, and that voting with his pocketbook was to fund science.

**[0:39:27]**

BRUCE FETZER: Right. I want to return back to the Founder's Statement again, because, um, he talks about, uh, there's a quote here, uh, where he talks about, uh, you know, the type

of research in the in-house laboratory, and it ties very closely to his whole notion of, uh, the subconscious, the conscious and the subconscious.

So the quote where he says, "As for the research in our in-house laboratory," if you want to find that, because I want to draw you out a little bit about, um, your understanding of how this ties into his writings.

TOM BEAVER: Okay. Hold on. I had it and then I just went past it. Hold on.

"As for the research in our in-house laboratory, I can see this program to be an investigatory research of subtle energy, which represents sound, light, and color as it applies to the physical well-being of mankind. All of our research, whatever it be, in-house or not, in-house or out, should, in the long term, basically open the door into the investigation of biofield energy as applied to the mechanism of the total organism. I am convinced that inspired thought and direction are available to one who dares put himself in touch with wisdom available from higher sources. I believe there are many willing listeners, including an Edison or Einstein hidden from his normal view, waiting to be brought into manifestation. Many conventional laboratories are being manned by young scientists awaiting the inspiration."

We'd read a quote similar to that before. So John would repeat these things in different, uh, papers that he wrote, because they were important to him and he repeated them.

**[0:41:24]**

BRUCE FETZER: So let's recount, for just a minute, in his speech, *This I Believe*, where he develops the idea of the subconscious quite fully. He spends a good page describing how this works, and the relationship to the conscious mind.

So could you speculate about, um, this phrase "applied to the mechanism of the total organism"?

TOM BEAVER: Well, you've pointed it out. So, uh, the subconscious's role is to bring in, uh, the end spirit, and to train itself to be receptive. Uh, the conscious mind's job is to, um, tell the subconscious mind what to do, to reinforce it, to say it's doing a good job, to ask it to do this. So the total organism includes the body, that's the transistorized radio that John is talking about, transistorized head to toe; the subconscious mind, which is the connection to the divine;

and the conscious mind, which is the, um, sort of, um, uh, what would you say, uh, the management, you know, giving the orders. So it's the total organism there, of course.

**[0:42:50]**

And John is saying "subtle energy," which represents sound, light, and color as it applies to the physical being of mankind. So that subtle energy is coming in through the subconscious. The sound, of course, is the Shabd. It's the spiritual sound. So, uh, he's talking about this same process of, uh, of man channeling in, uh, the spiritual energy from the divine, and training itself to do so, training the subconscious mind to be receptive to, um, reinforce it when it has successes and has experiences. Uh, the notion is when a person has spiritual experiences, if they dismiss them, the subconscious goes, okay, it's not important, we'll ignore those. If the spiritual experience is acknowledged and, um, reacted to, uh, with, um, with a positive, uh, attitude, the subconscious mind goes, hey, you know, we like this, so we'll keep doing more of it, you know.

**[0:44:06]**

So it's, uh, it is this process and, um, and John, uh, thought that devices could be used to enhance that, and also to enhance healing through, um, tweaking the aura in various ways, the aura being the zone where the spiritual energy coming in interacts with the physical, um, fields of the body, and that zone between the two is called the aura, and in that interface John thought there would be, um, healing that could take place that would also heal the physical body. That's part of his, uh, article of faith, really.

But, you know, you look at these days, all the, um, writing about the so-called placebo effect. A placebo effect isn't something trivial. It doesn't mean that it was just all in your head and you weren't really sick. The placebo effect means the mind, um, is a powerful thing, and that subconscious part of the mind, uh, takes in messages and information, and if the conscious says to the subconscious, "Hey, fix this part of the body," the subconscious mind will go, "Okay. We'll go to work on that." And, and, you know, we've heard guys in NIH, and I've read articles, scientific articles, recently, saying the placebo effect is really more powerful than any drug effect, of any drug on the market.

**[0:45:52]**



BRUCE FETZER: For many of the drugs, not every drug. But for many of the drugs, the placebo is the most effective component. Right.

You know, and John, in his, uh, in his, in his, um, Founder's Statement, also said, "My intention is for research to be a priority of the Institute." So, um, observing—you wrote the memo, also, on the trajectory of scientific funding, uh, post John's death. Um, what were some of the, uh—what were some of the obstacles that John had to continually overcome to maintain research as a priority, and what are some of the obstacles going forward?

TOM BEAVER: Well, Bruce, you were working—I mean, you were working there, working in it, so you know. You know better than me, probably.

**[0:46:45]**

But, um, and we know through the Fetzer Franklin Program that, um, you could even say, okay, we're going to do a certain type of science. We're going to do parapsychology. We're going to do science that involves the spiritual aspect. And then if you do a bad job, if you do a poor job of it, and if you're so determined to prove the existence of spirit that you're predisposed to an outcome, you just end up damaging the field, really, because, um, because your results aren't valid. And if the results aren't valid then people will say, "See? They're just a bunch of kooky, uh, psychic researchers."

So you've got to be careful, and, and the more controversial the scientific research is, the more careful it has to be, that the, um, processes and procedures are rock-solid, the results have complete integrity, uh, et cetera, et cetera. You know.

**[0:47:49]**

So Jan Wolicek [ph] has been fighting this battle and doing a great job of it, but, um, he is even up against, sometimes, the psychic researchers that are maybe his natural cohorts, but if they're predisposed to positive results, uh, Jan recognizes that that just hurts the field. So sometimes he ends up being in an adversarial position with these guys, when actually we are natural allies. So it's tricky. It's very tricky, uh, and as you know—

[Overlapping speakers.]

**[0:48:23]**

BRUCE FETZER: Really to be pure is to be bias free, and so that becomes difficult when you have a vision or a mandate, you know, for global transformation.

TOM BEAVER: So we're not bias-free either, are we?

BRUCE FETZER: Right.

TOM BEAVER: I mean, we have an intuitive sense that wholeness is the reality, and John did too, and that it includes this, uh, scientific component as well as a spiritual component. We have a world view that's based on intuition. So we're not unbiased. But, so one has to be really careful when one is testing that the test results are valid results. So you can go in with a bias—

BRUCE FETZER: So the protocol—

TOM BEAVER: —you test something and it turns out to be okay, false, you have to be willing, then, to give up your bias, right? You have to be willing to let go of it. That's a tough thing to do.

**[0:49:17]**

BRUCE FETZER: So when you're trying to change the paradigm, you know, extraordinary evidence requires—you know, extraordinary claims require extraordinary proof. It's, uh, it's very difficult to ask the question in a way that gets an aspect of this, being unbiased to begin with, and open to all possibilities, at the same time you're trying to kind of advance an internal bias.

TOM BEAVER: But look. That's the story of science, right?

BRUCE FETZER: Right.

TOM BEAVER: It's not just esoteric science. It's the story of science. So the story of science is the scientist has a theory, spends the rest of his life defending the theory, come hell or high water. It's how science goes. I mean, scientists battle with each other over their theories. Uh, but there has to be a basic recognition that that's what we're doing. We're battling over theories and we're not so rock-solid set in our world view that nothing's going to budge us, no matter what.

**[0:50:20]**

BRUCE FETZER: So tie this back to John's spiritual search, because I think this is integral to it. You know, way back in 1931, '32, when he actually left the church, and said, you know, "I'm going to spread my wings," um—

TOM BEAVER: Of course, and then, and then why did, why did he turn to a more mystical parapsychological approach? Because he said Ella McLaren made a prediction that was so unlikely, that the radio, uh, license was going to be granted, after he spent, what four or five years there, failing over and over and over again, and seeing the politics, and seeing how corrupt it was, and seeing people who he thought were his friends weren't his friends, people who he thought were in his camp, working for him, were actually working for the other side, and, and being devious and subterfuging him. He saw—you know, he just thought the jig is up. You know, I'm not going to win this because the votes—I can just see how the thing has gone. The votes aren't there. And then to have it turn around in six months? So that evidence, that was evidence that, for him, uh, had a big impact on him. It was based on evidence.

**[0:51:38]**

And then when he would go to Chesterfield, Camp Chesterfield spiritual camp, to do his genealogy, when he would get lost he would go down there and they would lead him to the next graveyard. Well, the couple of mediums that he trusted, Charlie Swann and [unclear] Johnson. He would go there and there would be the grave. Well, that's pretty strong evidence. And when he went overseas and, uh, went to the church and nothing was there, and then he worked the Ouija board, and the Ouija board told him to go 100 miles north, and there were the records, that's pretty strong evidence.

So John was evidence-based in what triggered all this for him. Uh, the spiritual experience of being—of hanging onto the feet of Jesus and being rocketed out of his body, that's evidentiary based for him. So he was, uh, he was basing his search on the strong evidence that he was running into, and John—

**[0:52:39]**

BRUCE FETZER: A repertoire of experience.

TOM BEAVER: —John thought he could recognize the phony psychics, so if he, uh, found a phony psychic, he moved away from them. So he was doing his best to hold to this,

um, scientific notion of testing, and then, uh, moving ahead based on how the test turned out, positive or negative, and then you move forward based on that. So he was doing the best he could with it. He was a scientist, uh, an engineer, so he understood this basic, um, principle of how the scientific method works, and he was applying it as best he could to his spiritual life as well.

**[0:53:20]**

BRUCE FETZER: So now you have expressed, through quotes of John, his sense of the purpose, the role of science, and the priority of science. Um, putting donor intent aside, how—would you care to speculate on what the impact of the vision of the Institute would be if it dropped science altogether?

TOM BEAVER: Well, I mean, things go—nothing continues forever. You know, everything comes to an end. Everything peters out. Every impulse peters out. Every impulse fades away. You know, you've heard me say many times, all mystery schools ultimately fail. So you have these impulses and then they peter out.

**[0:54:08]**

So I don't know, Bruce. For me, um, part of my world view is that spirit pops up like, um, like, uh, the sprigs of the redwood. You know, if the tree gets chopped down, the redwoods grow right out of the trunk. You know, you can't kill a redwood. It always keeps coming back. So spirit keeps coming back, and, um, my own destiny doesn't hinge on whether the Fetzer Institute goes one particular way or another. I've done what I can and you have done what you could to, um, be true to John's, um, legacy and vision, as we understood it, and we understand it pretty well. And, really, that's what we're called to do. Uh, the results aren't ever in our hands, are they? You know, it's our own efforts at, um, making spiritual progress. That's what we're called to do, you know, and then it happens as it happens.

**[0:55:15]**

I've always said, with my own spiritual life, and I've said it in this interview, these interviews, everything that's happened to me is kind of random and sporadic. My meditation practice has increased the frequency of things happening, but it isn't like pushing a button. It's not like flipping a light switch and then the light goes on. And I would say any psychic who

claims they can flick the switch on and the light goes on, uh, they're being a little bit—they want to collect a paycheck every day, including the days when nothing's going on. And I've seen that all my life.

**[0:55:51]**

So, you know, the results, uh, uh, are out of our hands, except our efforts aren't out of our hands. Our efforts are what we are charged to do, you know. That's how I see it. And I don't think John would be disappointed in what we've gone ahead and done. You and I were given some responsibility, but we weren't put in charge. So, you know, if we were put in charge, then the results would be more our responsibility, directly. But we've done the best we can, you know, and we've got a few more years to go. We're continuing to do the best we can.

So, um, what I don't want to do is come to the end and go, "Oh, I really didn't give it my best." That I don't want to do. But I'm—at this point I'm not worried about that because we have done—we've done yeoman's work here, I think. You and I have worked awful hard at this.

**[0:56:53]**

BRUCE FETZER: And I want to thank you, Tom, for your careful documentation of the whole topic of integrating science and spirituality. It's important to John, and how we engaged with this.

TOM BEAVER: Yeah. Thanks, Bruce.

BRUCE FETZER: Thank you.

TOM BEAVER: I've kind of been a lone wolf over the years, because people don't get it. They don't have the world view. They just go, "The guy's just speaking Greek," you know. And then you try to say it 100 different ways, and sometimes it doesn't make any difference. But we, you and I, are engineers, so we are trained in the scientific method, and we do have to appreciate that not—you know, most people aren't trained in the scientific method. So, you know, it just, uh—it's just going to happen as it's going to happen.

BRUCE FETZER: Well, again, thank you.

TOM BEAVER: You're welcome.

**[0:57:49]**